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forever unslaked in brilliancy, and his soul ready for the conflict, and as a necessary condition of conflict ready and desirous to get the better of the fight." "To have that eye upon you at all times, even in moments of relaxation, is enough to goad the Goy into perpetual irritation. The Jew carries on the conflict of life into affairs where there should be no conflict. He converses on politics, the theatre, a friend's character, or what not; he is never content unless he comes off victor, or at least has the last word. If you want to stop a Jew's talk, a friend once said to me, agree with all he says; without the stimulus of conflict he cannot continue." Mr. Jacobs in these passages gives us to believe that the dislike of the Jew arises from the aggressiveness of his character. Get rid of this aggressiveness and the Jewish question would disappear. In order to effect this end, Mr. Jacobs advises his coreligionists to adopt different ideals in the education of their children. He bids them remember Kingsley's line, "Be good, sweet maid, and let who will be clever;" and he asks them to inculcate the lesson which this line teaches on the hearts and minds of the Jewish youth. It is probable that Mr. Jacobs' solution of the Jewish trouble is more feasible and practical than Professor Herzl's. It is to be added that Mr. Jacobs's volume is not confined to a discussion of the relations between Jew and Gentile. It contains a number of interesting and cleverly written essays on other Jewish topics.

W. D. MORRISON.

LONDON.

VARIOUS FRAGMENTS. By Herbert Spencer. 8vo. Williams & Norgate, 1897. Pp. 156.

As its title indicates, this volume consists of sixteen "fragments," reprinted from magazines and other sources, on miscellaneous topics and of very varying lengths. Those concerned with ethical subjects are, all but one, replies to criticisms made by different men of science on special parts of Mr. Spencer's system. Of the non-ethical writings, most are letters and articles republished from the *Times* on questions of political and social interest, such as Anglo-American Arbitration, the Parish Councils Act, etc. Some of these are rather interesting as characteristic of the author's way of thought than intrinsically important. The letter on the "Book-selling Question," and the "Views concerning Copyright," have practical significance in view of recent controversies; but of these,

too, the interest for the general reader is chiefly biographical. The details which they disclose concerning the production and profits of Mr. Spencer's works increase our respectful admiration for the tenacity of purpose and self-confidence (in the best sense) with which he has planned and executed his life-work. They will scarcely, however, encourage the impecunious to follow philosophy as a profession, or even as an inexpensive luxury, showing as they do that if Mr. Spencer had not happened to possess private means, the laws of Survival of the Fittest and Free Trade would have strangled the Synthetic Philosophy in its cradle.

One of the most interesting Fragments is that called "An Element in Method." This lays down a method by which men may guide themselves in forming true scientific hypotheses. Mr. Spencer does not say of his method that *exæquat fere ingenia*, but his bold attempt to analyze and reduce to rules the workings of scientific intuition suggests the Baconian parallel.

Of the ethical pieces, the most important is a criticism of the latter portions of Huxley's Romanes Lecture. Mr. Spencer argues first, that Professor Huxley gives two inconsistent accounts of the relations between the cosmic and the ethical process; and, secondly, that one of these is closely similar to his own account of the matter, and cannot therefore have been intended as an attack upon his doctrine. His argument can only be understood by quoting the passages at issue. On page 33 of the Lecture, Professor Huxley says, "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence." But in Note 19 he adds, "strictly speaking, social life and the ethical process, in virtue of which it advances towards perfection, are part and parcel of the general process of evolution, just as the gregarious habit of innumerable plants and animals, which has been of immense advantage to them, is so." Mr. Spencer points out the inconsistency of these two passages, the latter of which he accepts as a statement of his own view. But he does not quote the whole of Note 19. A reference to the Romanes Lecture shows that, after enlarging on the social habits of animals, Professor Huxley goes on: "To this extent the general cosmic process begins to be checked by a rudimentary ethical process, which is, strictly speaking, part of the former, just as the 'governor' in a steam-engine is part of the mechanism of the engine."

This explains clearly enough in what sense it is meant that the ethical process is at once opposed to and part of the cosmic process. Even so, however, it must be admitted that Professor Huxley, as was natural perhaps in a popular lecture, has expressed the antagonism of "nature" and "spirit" somewhat too broadly, since that which regulates and "modifies" the cosmic process cannot rightly be said to have "no sort of relation" and "be in all respects opposed" to it.

The main object of this discussion is the same as that of the short paper on "Social Evolution and Social Duty," and of the replies to the criticisms of Professor Cairnes and M. de Laveleye,—viz., to point out the important place which has been given in the Spencerian system to the altruistic activities and social agencies, and to rebut the charges of a "brutal individualism" brought against it. The disadvantage to the general reader in following these discussions is that only one side is given; and, although large questions are involved, the argument turns directly on statements and expression of which he has not the text by him. Another drawback to the reprinting of magazine controversies between zealous philosophers is that they are apt to be conducted with an acrimony to which it seems a pity to give permanence. This is notably the case with the fragment entitled "Professor Tait on the Formula of Evolution."

The close student of Mr. Spencer, however, will no doubt find it useful to refer to the volume for further elucidation of those points of his system which have called forth most criticism.

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LIVERPOOL.

THE APPLICATION OF PSYCHOLOGY TO THE SCIENCE OF EDUCATION.

By J. F. Herbart. Translated and edited, with Notes and Introductions, by Beatrice C. Mulliner, B.A. Lond. Pp. cxxv., 229. London: Swan Sonnenschein & Co.

THE HERBARTIAN PSYCHOLOGY APPLIED TO EDUCATION. By John Adams, M.A., B.Sc. Pp. iv., 284. London: Isbister & Co.

"Herbartian literature," says Mr. Adams, "is springing up in almost alarming luxuriance." But all who believe in a science of education will be glad to offer a more or less unqualified welcome to such literature. For at the present time any scientific treatment